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praying, as I have shewn in speaking of their settlement in the peninsula. Such at least is the tradition of all those to whom I have spoken on the subject. Their religious books, which have long since been lost, appear to have been in all particulars according to the religion of Rajah Brahil (still called with the Malays Nabi Isa, Tuan Isa, the Lord Jesus. According to some, these books were lost under the reign of Meragalange; at least, most agree that they were in existence in the time of Changei-besi: this, however, is only a tradition, as at that time no one was able to read. The only monument which then remained was the skin of a *biawah* (a large kind of lizard), on which there were characters written, but which no one could understand. It was the Batin Changei-besi who destroyed this skin and thereby annihilated the worship of Rajah Brahil, alleging as an excuse that that religion had become incompatible with their kind of life. According to others, Changei-besi respected this monument, which was destroyed after his time by a dog. The possibility of the identity of their religion with that of Jesus Christ, however extraordinary it may at first appear, is nevertheless not altogether without foundation; for it is now proved, without a doubt, that the Christian religion had been introduced into China in the seventh century. It is further proved that towards the thirteenth century, during nearly a hundred years, there existed a mutual exchange of ambassadors and treaties between Rome and Pekin. It is not, therefore, impossible that the savages, climbing over the mountains of the peninsula, had obtained a knowledge of our holy religion from the missionaries Rome had sent from time to time to the Mongol and Tartary princes. One of our young priests, M. Crick, has lately related that the savages of Assam regard the cross, which they engrave upon their foreheads, as necessary to their ascension to heaven.

IX.—*On the Native Tribes visited by Captains Speke and Grant in Equatorial Africa.* By Captain GRANT.

(Read June 30, 1863).

I SHALL commence by dividing the country traversed into districts marked by obvious physical peculiarities, and in so doing will not depart from the division laid down by Captain Speke in his present and previous journeys. They consist of—

- 1st. The tract from the sea-shore to the hills; called Uzaramo.
- 2nd. The hills and elevated valleys flanking the interior plateau; called Usagāra.

3rd. The flat, half desert country of Ugogo.

4th. The fertile rolling country of Unyamuezi, whose rises are covered with forest (free from underwood), and its valleys with grass. It is partly pastoral, partly agricultural.

5th. Uzinza, much more wild and broken; not less populous than the last country, and equally pastoral and agricultural.

6th. Karagweh, a land of grassy, treeless hills, moulded in graceful sweeps, reminding one of the English lake country, especially of the hills about Grassmere.

7th. Uganda is a garden eminently productive, deeply intersected by miry dells that bear a mass of nearly impenetrable thickets, and dotted with low table-topped hills. Here the rainfall extends over the whole year.

8th. Unyoro is a sad falling off from Uganda. It is flat, except that conical hills are occasionally seen, and covered either by forest, uninteresting grassy plateaux, or dreary marshes. The north-east part, which we alone saw, was, comparatively, little peopled.

9th. The country from the Karuma Falls in Unyoro to the Aswa river consists of alternations of down, forest, marsh, and grassy plains: here and there are outlines of granite rocks. It is deficient in any marked feature.

10th. Aswa to the neighbourhood of Gondokoro, including Madi and Bari, consisting of broken hill, downs, and cultivation.

11th. Gondokoro onwards to Khartoum is one vast uninteresting plain.

Now for a short explanation of each of these countries

1. Uzaramo embraces from the sea-shore to Usagara, twelve short marches, and an elevation of probably three hundred feet, scarcely perceptible from the gentle undulations of the ground: one-third is under cultivation, the rest is of wood and forest of a moderate growth, park-like, with glades for deer; or plains, now and then a handsome tree for camping under is met with, but the finest and more dense foliage is by the Kingani river bank, or by the banks of its tributaries, whose courses are often arched over with creepers and trees.

2. We took twenty-five days to cross the hills and elevated valleys of Usagara. Here the African chain is crossed at an altitude of about five thousand feet. Rivulets supply excellent although iron-tinted water, and the green valleys and hills, with herds of well-formed cattle, reminded the Hottentots we had with us of the country where they had fought against the Kaffirs.

3. The third country of Ugogo is a flat plateau, and desert-looking, quite an ostrich country, about twenty odd marches from east to west, with an elevation of three to four thousand feet above the sea level. Rich crops and interesting verdure are produced if the periodical rains are abundant. The only shade to be had is from the Baobab, or Monkey bread-tree, which luxuriates in this region.

Generally speaking, near the villages a brackish description of water can be procured by paying for it, while in the uninhabited forest enough can generally be had at the foot of the outbursts of granite.

4. Next comes the beautiful fertile rolling country of the land of the moon—Unyamwezi; with plenty of water, and abundant supplies. The heights and ridges generally end in abrupt bursts of rock, or rounded masses lying one on top of the other. The broad valleys yield sweet pasture for the plump cattle, which are seen in herds of two to three hundred. The zebra and a variety of the antelope wander over the Unyamwezi forest, which has innumerable varieties of tall, slender-trunked trees and shrubs (all having their uses), no brushwood, and but scanty grazing, on account of the light and arid soil. Unfortunately it was the dry, or fallow season, from May till November, and few plants could be collected.

5. Uzinza, never trodden by white man. It was crossed from south to north in about twenty marches. Entering it through undulating forest, with grassy dips, further on it became picturesque and wild from being cut into by three deep valleys, whose western faces show several miles of bold escarped rock. To the north it breaks into saddle-backs and cones of a volcanic appearance. In the dips and bogs the water is slimy and ink tasting, while that from the rock is refreshing and clear as crystal—quite a treat after the bad water we had had up till this time. I thought the flora presented a decided change in this country, and for Africa the people seemed to adopt a tidy, capital system of farming.

6. Karagweh: a delightful country of hills, with a beautiful lake on its western border, and a climate throughout the year equal to the summer of England. Strange to say, no trees clothe its hills; all is desolate and naked, so that their graceful forms and swells can be traced by the eye to perfection. Grasses three feet high cover their tops and sides, but hardly sufficiently high to hide the mountain antelope seen on the heights. A few stunted acacia, cactus trees, and splintered rock show here and there. It is so hilly, that camping ground can only be had after a search for level ground; generally speaking, a banana or plantain garden was our shelter for the day. During the march along the often rough and rocky path which winds with the valleys, or climbs over low green grassy ranges, one is often refreshed by abundance of sweet water from rapid running rivulets. Cattle are never seen upon the hills, which all seem capable of profitable cultivation: they are driven down hill at a trot from the King's palace to low valley ground, where the pasture is richer. The flora is extensive and interesting; the products, English pease, beans, sugar-cane, banana, tomata, tobacco, &c., &c., all abundant

but extravagant in price ; this country and its royal family one looks back upon with delight.

7. Uganda one cannot mention but with enthusiasm. It is the garden of Equatorial Africa ; continually watered, its tropical, perpetual luxuriance is most marvellous : there is nothing that will not grow ; the most noble of trees are in the dark dells ; acres upon acres of the banana (which is the staple food of the inhabitants) ; coffee (chewed as a stimulant) to any amount ; the date tree grows wild ; while, although the King is cruel, despotic, and harsh, people feel and take a pride in their country, as they can have food and delicious wine in any quantity by possessing a small garden. It took thirty harrassing marches to cross the country from Karagweh. Every mile or so the road would go straight at a hill, or down into a bog or dell, out of which you invariably came either well booted with mud, or your feet wounded by roots, logs, or rush stubble. There is a great peculiarity about the Uganda hills : stand on any one of them, and all around you is a sea of table-topped mole hills three to four hundred feet above the valleys, whose water-courses below are concealed by the densest sombre tree foliage, which sweeps up the gullies and valleys. Outside this impenetrable thicket, on the hill slopes, are the dwellings, plantain groves, and cultivations of the people, sometimes miles apart. Above, the hill sides are scantily dotted with trees, occasional red clay ant heaps, and boulders, while the skyline vegetation consists of three to four feet high waving grasses. Towards the north, adjoining the next country of Unyoro, the white hornless cattle were quite a sight, browsing in hundreds on the beautiful meadow pasture, all looking so sleek and satisfied.

Unyoro presents a great contrast to Uganda ; it is of immense size ; we merely crossed a corner of it, which was thinly inhabited with a spiritless, ill-dressed people, who paid little or no attention to the cultivation of the banana, subsisting chiefly on grain and the sweet potatoe. Scarcely a hill is to be seen ; you pass through interminable wilds of trees and grasses, almost impossible to get a shot, and often tall enough to hide the elephant ; you do not meet with dwellings except at distances of from four to seven miles, where the ground and forest are partly cleared, and plots of beans, sweet potatoe, or a few banana appear round the little unfenced huts. On one occasion a dreary ten-mile-long plateau of grass, without a tree, and having marshes lying on its cold soil, was crossed on approaching the King's head-quarters : nothing could be more cheerless, and we were right glad to leave the country of Unyoro, its northern district of Chopi being the most cultivated portion of it.

9th District : For brevity we shall club the 9th, 10th, and 11th districts together, and mention them as the countries between

Unyoro and Gondokoro. Here an entirely new language was met with, and the races (all naked) consisted of the Kidi, Gani, Madi, and Bari.

Below the wild falls of Karuma, in Chopi, the White Nile, a noble stream, reminding one of some of our rockiest Scotch rivers, the Findhorn for instance, only twice the size, was ferried in rickety canoes; our cattle (for provision) were swam across to the right bank with difficulty, in two's and four's, by having a rope tied to their heads. Having an escort of forty spearsmen from Unyoro, we entered upon the uninhabited forest of Kidi, escaped attack, and journeyed for seven days (in Nov.) over treeless downs, along pathways and gutters hidden by grasses eight feet high, until we reached the habitations of Gani. Here the people lived on picturesque rocky heights, commanding extensive views of the autumn-tinted grassy plains (about to be fired), continually in fear of attack from their neighbours the Kidi.

Leaving this, after two days, we made for De Bono's ivory depôt, some twenty-five miles away. The country on the way being populous, and our baggage being carried by the people from village to village, "pombé," a coarse intoxicating drink, and milk, more probably from fear than love, were constantly presented.

The Turks, on hearing of our arrival, fired a gun or two, and turned out with flying colours, beating of drums, playing of fifes, etc., quite a military welcome, treating us with the greatest hospitality during our reluctant stay of five weeks amongst them. We were now in the Madi country: from this, with many delays on the way, caused by being obliged to march in a strong body, from the hostile feelings of the Bari people, we marched along with the Turks, who had two hundred loads of ivory with them, all carried by the inhabitants, through the Bari country to Gondokoro. The country, though bare, was beautiful. Green, undulating parks, dotted with gracefully-shaped tamarind and other trees, intersected by rocky rivulets, the whole way; it was only on sighting Gondokoro, down in a boundless plain of light soil and euphorbia bush, that we entered upon an ugly country, the whole journey having been full of interest, with rare exceptions.

Looking back on the many tribes we had passed through, one apparently identical race of negro overspread the entire land, from the east coast to Gondokoro, and onwards down the Nile; that is to say, if you leave out their tribal marks, their dress, and their dialect, it would, I believe, be impossible to distinguish the natives of one part from those of another; but I cannot allow that they have *no* bridges to their noses, for most profiles distinctly showed them, bridgeless noses being in a decided minority. The exceptions are, first the Arabs who traffic in the land, and who have imparted a tinge of Arab blood, easily distinguishable in those who possess it. And, second:

The Wahuma; perfectly distinct from the negro aborigines. A Wahuma has a bridge to his nose, well-formed head, good eyes, in which, as Mr. Galton remarked, on seeing a good likeness of the Uganda king, the conjunctiva is (to the best of my recollection) a pure white. He has not that broad jaw which is so remarkably developed in the negro; he is tall, even to an occasional instance of 6 feet 3 inches, long-legged, flat-chested, and a differently shaped man altogether, being easily distinguished from the ordinary negro at a considerable distance. Their hair is certainly woolly, whatever may have been the origin of this exceptional curious race.

As regards the general populousness of the country we have passed through, I may state that throughout the whole journey there were but three or four places where we had to carry our provisions for more than six days; we almost invariably got provisions from day to day.

The country was too populous to admit of any large amount of game. Those mixtures of species and herds, seen by Dr. Livingstone and other South African travellers, were seldom or never seen by us, and in many forests we might range from morn till noon and only see two or three antelopes. The largest herd of elephants we came across, say three hundred, in Unyoro, were all browsing and amusing themselves like cows in a park: firing did not alarm them in the least, till after some were wounded. Guns had never before been used against them, the natives using pitfalls to secure their ivories. Lions were constantly heard, but chiefly in the countries where many cattle were at grass; none were shot: they, and different species of leopard, are trapped by crushing them under logs of wood. Zebras, giraffes, buffaloes, and a variety of antelopes were shot, also hares, partridges, florikens (a species of bustard), etc.

Freedmen. The men we travelled with were freedmen from Zanzibar; we, of course, learnt to understand their characters thoroughly, and therefore they are described at length, begging it to be understood that a description of them applies very closely to all the negroes we saw. These men are chiefly born in Central Equatorial Africa, where they are captured as children or in manhood during village fights, after which, by sale or barter, they become the property of the Arabs of Zanzibar, whose bazaars are full of them, and their brethren, who may have been freed from slavery by the death of their masters: forty or fifty of these emancipated slaves, all strong robust negroes, formed a portion of the expedition. Generally speaking their complexion was a coffee brown, with teeth and skin markings, according to the taste and fancy of the clan or sub-clan they belonged to. The majority were from Heeao. These generally wear down, with a bit of iron, the centres of their incisor teeth: others, the N'geendo,

for example, convert all the incisors into eye-teeth shape, making them to resemble the teeth of the crocodile.

Skin markings are very fanciful, though some, as the Mukooa, can be recognised when marked between the eyebrows with the dollar or "réal" stamp; or the m'nyassa by numerous little blisters on the body; or the Unyamuesi, who cut three horizontal lines on each temple. No general description can be given of their features, though the receding forehead, prominent muzzle, rather thick lip, bridgeless nose, well-shaped dark eye, were common to most: exceptions showed viciously thrown back ears, enormous gapes, diminutive eyes, fleshy breasts and buttocks—some with even the busts of women, and others with a remarkable mobility of the upper lip, like a monkey, when excited. Looking at the profile, the head, from crown to chin, showed a disproportionate length. From the front, the oval of the face is ruined by the prominence of the cheek and lower jaw bones, making this the broadest part of the rather laterally compressed head, which, as a rule, is well set on the shoulders. The trunk and limbs are symmetrical in every case, while the head is covered with coarse wiry wool. Their average height is 5 feet 6 or 7 inches: when in full condition they are hulking, thick-set, strong, frank, intelligent-looking fellows, with a manly bearing, but when sitting, they adopt the laziest, most lolling attitudes. Notwithstanding their healthy look, they are liable to fever, ophthalmia, and other complaints, die off earlier, at a greater ratio than we do, I believe, from desertion in old age, and want of proper care and treatment.

In dress or cleanliness they are not particular: starting from Zanzibar as Arab fops, their fineries soon became rags, and they wore whatever they could pick up, such as cow, goat, or antelope skins, bark cloths, and in place of the smart fez, they ornamented their heads with feathers, shells, seeds, beads, or any other fooleries. Not content with the Tower rifle, to satisfy their caprice, they would burden themselves with spears, bows, and arrows, etc., adorned with red rags.

Never were more joyous, noisy, likeable, laughing creatures for three months or so; but, after this, they gave one all kinds of annoyance, becoming sulky, capricious, and full of childish complaints; taking duty just as they pleased, refusing to march from fear, want of ammunition, or laziness; halting in the middle of a march because they thought they had done enough; stealing your property to buy themselves provisions when master had little or none, fighting and quarrelling in your presence, listening to no remonstrance on your part, disobedience of orders, falsehood, etc. Besides all this, they are so mulish and clannish that no reasoning will make them confide in you their master, choosing rather the advice of some one amongst themselves, who constitutes himself master and conductor of affairs in camp.

On the other hand, no men in the world are better suited for such a journey; they carried loads, and arms, cut roads, made huts, gathered firewood, were our cooks (such as they were), eat anything, literally, from a rat to a rhinoceros, mended your coat, kept the camp in an uproar with drums, bells, guitars, dances, and shouts. Such Jacks-of-all-trades make bad servants and valets; they soon destroy your property; everything they jumble into one bag, and, truly African-like, if nothing better is at hand, they will make a lever of your best rifle to carry their loads. Another peculiarity of the Negro, in distinction to the Indian, is that one's shoes are always placed reversed before you, your umbrella always rests on its handle, he eats with your spoons, cooks in your pots, beats the drum on them, drinks water out of your teapot-spout, also in your very presence he squirts away at tobacco, mimics you good-humouredly, or serenades you with complimentary songs, perhaps the very moment after he has got into mischief.

Only one in fifty could read and write in Arabic and the Kiswahili language; the others kept count by knots tied on a string, or nicks cut in a stick. None were regular mechanics, though all had a high idea of their own capabilities; a few could build a house, said they could mend a gun, or act the tailor; others had been to sea, which they are passionately fond of.

Their food is very simple: having no caste, all eat out of the same mess, as often as they can get one, and drink in the same way. Sixteen out of fifty were married, having left their wives behind during the journey, originally purchased wives of their fathers. Polygamy is the rule amongst them. Religion they have little or no trace of, knowing nothing of a future state. They believe in transmigration of souls. Although converted, when young, by their Arab masters to Islamism, all they ever learn of it is to repeat an Arabic exclamation on sneezing, etc., slaughtering a cow, goat, or fowl, with Mahomedan ceremonies, or repeating portions of prayer in Arabic, snatches of songs, numerals, etc., which they learn from one another by rhyming them at night over the fire, or while lounging in bed. All fancy themselves possessed (at one time or other) of a devil, whom they can rid themselves of by killing a cow, feeding the poor, and beating of drums, or, if they are proceeding on a journey, the devil, by certain payments to magicians, can be tied up till they come back. They have many amusing little fables, which they believe in most firmly; professing themselves to be very skilful in the interpretation of dreams. Time they measure by the position of the sun; over your head is called noon, etc. On the occasion of an eclipse they turn out, some in anger, some in mirth, with guns, drums, bits of iron, anything, in short, to make a deafening din, to drive away the shade from the moon, fancying that a demon had been grappling with her.

These remarks have been the result of personal observation for two years and a half. We now proceed to notice the cultivation of the countries traversed.

Cultivation. Each head of an ordinary negro family cultivates millet, the holcus Sooghum, sweet potatoe, pulses, Indian corn, and other tropical products for his own family's consumption only. No plough nor beast of burden is in the country; a horse once reached Karagweh: everything is done, after the rains have softened the soil, by means of a long or short handed hoe.

Women are oftener seen at this work than men, whose duty it is, in the Land of the Moon, to thrash the corn with long rackets. The Wahuma, and a sub-tribe, Watusi, are purely pastoral, subsisting chiefly on milk, covering themselves with butter, dressing in cows' skins, seldom touching any grain; but they drink and get noisy on the banana wine: as to flesh, some amongst them will merely suck, never swallowing it. They smoke tobacco universally, Wahuma and all. The Wanyamuezi, and probably others, use the Indian hemp also, drawing in volumes of smoke, and bursting out into long, loud, whooping coughs heard over the whole camp. There is little or no law in the land between the coast and the Great Wahuma kingdoms: the Sultans, and headmen appointed by them over their villages, settle all witchcraft and any crime cases where they can. Criminals are speared, have their throats cut, are bound, tortured, put in the stocks, or fined. Crime such as theft is rarer than in England; never had we a lock on one of our boxes or goods. No jurisdiction extends over a district which cannot be crossed in three or four days. The Sultan is supported by presents or extortions from his people and travellers; he has sufficient slaves to cultivate enough grain, etc., for the consumption of his establishment, besides which, he spends the day in drinking beer, free of expense, from morning till night, at any house where the brew is ready: then, next day, he will attend at another, and so on throughout the year, seldom caring to eat meat. Another Sultan—a Wahuma—that of Unyoro, is always looking after his cows; for many days he was reported by his aides-de-camp to be too tipsy to grant us an interview; at last we succeeded in seeing him by Speke threatening to shave off his own beard. He has the reputation of being able to divide the waters of the lake with a rod, and many other curious tales are told and believed of him. To test his powers, Speke requested a magical horn to be given him, its virtue to consist in having the gift of tongues. It was promised, but never appeared.

In the country of Karagweh I was detained from three to four months by sickness. The king here tells us that neither sick men nor live donkeys are allowed to enter the kingdom of Uganda: so Speke and myself parted company for a time, until

some forty armed men arrived, sent down by the king for the other white man, who must be brought up dead or alive: they would have no patience for my recovery, but off I must start—"the king has sent for you." Placed in a barrel-shaped wicker litter, four men rattled me off at a trot, rushed and made straight cuts through every field of corn, slashed with sword bayonets every banana tree that stood in the way, and went headlong at everything, tossing me about sometimes most cruelly; at other times dropping the litter in a marsh. They complained loudly to my servants of my abusing them in plain English for all this. To give an idea of the discipline amongst them, one day a man refused to carry me, when their captain had him tied up, and was going to spear him, but my servants interfered.

The Wahuma kings have bands and musical instruments in many varieties, more remarkable for noise than harmony. The song of the Unyamwezi rings in the woods as he carries his load along. Their choruses by moonlight have almost an operatic effect. As shooters with bows and arrows they can put an arrow into a leaf at thirty or forty yards, and they can send an arrow to a distance of one hundred and fifty yards. The bows of Karagweh are six feet high, and very beautiful, strung with the hock sinew of a cow. All are good archers, as they practise with bolts at little birds from their youth. The Waganda were the only race who did not use the bow.

Hunting. Two degrees north of the Nile, the natives, in canoes, hunt the hippopotamus with a foot long, barbed, socketed harpoon, attached to stout tackle, long poles, and floats; they also capture him by a weighted wedge from a tree. Other game are caught in pitfalls, foot-traps, nooses, etc.

Arts. Iron is found all over the country; copper, from a country beyond Paroro north of the Kintangula river and from the southern end of the Tanganika. Brass is brought from the coast. These three metals are welded into necklets by the Waganda, making each metal appear separately. Smelting and all iron work is done in the forests and outside the villages; three or four bellows, worked with both hands by a little boy, all pointing to a common centre, some, with charcoal, fuse the material. Wire they can draw out to any degree of fineness; this they convert, with giraffes' or cows' tail hair inside, into anklets for both men and women. Weaving is very backward, one loom in every eighth village was all that we observed in the lower provinces: the cotton cloths made are of the coarsest and heaviest material: bark cloths and deer skins, sewn so beautifully together in Uganda, are prized very much more. The needles used are of iron, but differently made to ours. The eyelet is made by looping over the thicker end of the needle into a groove. Silver and gold, coal and limestone are unknown in the countries we traversed. Pottery is

made by the hand, the potter's wheel being unknown. Some races, as the Wanyoro, can glaze the ware. Wicker, grass, or bamboo baskets, trays, drinking-cups, etc., are made everywhere over the country, the patterns varying. Stools are made out of a solid piece of the *lignum vitæ*. Milkpots, mortars, drums, quivers, canoes, etc., are roughly cut out of a solid log of softer wood.

Salt. A large quantity of coarse, dark-coloured salt is obtained by the people of the Mountains of the Moon by burning certain flag rushes or plants to ashes, and then extracting it by evaporation; others, the Wayogo, take it from the soil. Nowhere did we ever procure it good or clean till reaching Unyoro.

X.—*An Outline of the Classification of the Tamul Castes.* By
SIMON CASIE CHITTY MANIEGAR.

Read Nov. 10, 1863.

THE Tamuls (or as commonly though improperly denominated by Europeans Malabars), are, according to the ancient institutions of the country, divided into four principal *varunam* or tribes: the first is called Piramá; the second, Kattiriyá; the third, Vaisyá; and the fourth, Sutrá.

In the book entitled *Sádi'peda Nool*, or "Division of Castes", the Piramá or Pirámaner are represented to have originally emanated from the face of Piramen (Brahmá); the Kattiriyas from his shoulders; the Vaisyas from his thighs; and the Sootras from his feet. This is but an allegory, but serves to distinguish the rank and quality of the respective tribes.

I. The Pirámaner can alone officiate in the priesthood, like the Levites among the Hebrews. Though their *védam* or laws prohibit their interfering in secular employments (requiring them solely to attend to religious matters), yet it is not considered derogatory for them to bear arms, or apply themselves to the peaceable arts of agriculture or commerce, provided their special employments prove insufficient for their maintenance.

The Pirámaner subdivide themselves into a variety of small tribes or orders, denominated after the patronymics of their respective founders, or the particular mode of worship followed by them.

The following is a catalogue of the several subdivisions of the Pirámaner, as far as I have been able to trace them out from best informations:—

- | | |
|--------------------|-------------------|
| 1. Vadamer | 4. Kan'ávirattár |
| 2. Pirathamacháner | 5. Moov'ávirattár |
| 3. En'ávirattár | 6. Varethumer |